.846 For a whole month after the birth of a child, most people will not enter the courtyard. This tabu applies not only to the room occupied by the woman and child, but to the whole courtyard and contact with the whole family. During this month the mother lives principally on a thin gruel of millet (*mi-t'ang*). The period of seclusion is twenty-nine days after the birth of a boy and thirty days after the birth of a girl. During this period the mother should not go outside of the courtyard to draw water from the well, and she is not allowed to touch religious objects. Among poor people, where the mother cannot afford to be completely idle for a whole month, she begins to do a little household work after three days.

Every three days the mother washes herself with a concoction of cypress twigs, a Tibetan custom, and the child with a concoction of pepper, which is a Chinese custom. The mother puts under the head of her child a small pillow stuffed with dried peas, in order that the child's head may grow perfectly round, and she rubs the child's head several times a day for the same reason. On [302] the twentieth day the child's head is shaved. The mother also constantly pulls the lobes of the child's ears in order that they may grow long and pendulous.[26] A round head, long ear lobes and small, fine hands are the most important criteria of beauty and an omen of good fortune in life.

On the third day after the birth of the child the father, dressed in his best and carrying a bottle of wine and a *khatag* or scarf of felicity goes to announce the happy news to his wife's family. When he enters their room, he asks for a cup, pours wine, and offers the cup to his wife's parents and her maternal uncles; he then bows, makes a prostration, and formally announces the sex of the child and the fact that mother and child are doing well, and invites his relatives-in-law to pay a visit. On the same day the mother-in-law comes to see her grandchild and to congratulate her daughter, bringing with her a present of some millet and some money. On the seventh day the father consults a lama of the Red Hat sect and asks him to foretell the fortune of the child by divination. On the twentieth day (the same day that the child's head is shaved), the father pays another visit to his wife's parents, again with wine and a scarf of felicity, and formally invites them and the maternal uncles to take part in festivities on the twenty-ninth or thirtieth day, according to the sex of the child.

NAME-GIVING

553 If the child is a boy, he is given his name on the
251 twenty-ninth day, before the guests arrive. The father, in his best clothes, goes to the room of the grandfather

[26] In the most ancient Buddhist iconography Buddha as a young prince, before he turned to religion, was represented with heavy earrings that dragged down the lobes of his ears. In later representations of Buddha as a divinity, the ear rings have disappeared but the deformed lobes remain. Hence pendulous ear lobes are regarded as "Buddha-like."—O. L. [P. 100b]

[22 cont.]

346 must have its own door to the outside. The chapel may not be
*778 constructed in such a way that it can also be reached through another room that is occupied. It must be located in the main
[783] house. In order to avoid any danger of pollution, the chapel is
[791] preferably erected on the roof of the main house. The soothsayer determines in what part or on what side of the main house it should be. Aside from silence, the reason for this strict sep-
[783] aration from the other rooms is that in crossing other rooms one may become unclean, especially if the rooms are accessible to the women.

783 Prescriptions for purity: Ordinarily, any man or boy may
*[778] touch the spear, fetch it, and take it away. They may also
[562] enter the chapel at will. Women, however, may never touch the spear or visit the chapel. They are always regarded as unclean. There are also certain taboos, however, for the men.

The man's wife or any other woman in the family may
*[846] not be in confinement. Not until ten days after the conclusion of the confinement, that is, 40 days after the birth, is the man pure again. If he has visited another family in which there is a woman in childbed, he is pure immediately after the conclusion of the confinement, that is, 30 days after the birth.

[765] Those in mourning are unclean for 49 days, if they are members of the dead person's own family. If the parents have died, the children are regarded as unclean for 100 days. If someone participated in the obsequies of another family, he is unclean for only three days.

[791] These prescriptions for purity also apply to the soothsayer.
*[778] He may not enter the chapel during this time, and especially may not touch the spear or even practice soothsaying. When this period has elapsed, the men are automatically pure again; there is no special purification ceremony (1).

[171] 1. [Foreign text p. 26.] The prescriptions for purification are the same as among the Chinese in Tsinghai; they apply for all religious activities and temple visits. The Chinese also have

[620]

IV. Customs concerning the Human Being

• See "Notes," p. 622 [of the foreign text]. [In the translation these notes are given as numbered footnotes following the designations for them in the text.]

Report

•846 [851] [431] [553] [527] [352] Soon after the birth of a child one makes the happy event known to the family of the mother of the woman in childbed. The mother then comes to visit her daughter. The other relatives, however, come only after one month. They bring gifts and hold a feast. On the morning of this day the child is solemnly given a name, and in the evening it is brought before the gate of the yard for the reception of the shepherd. Then there is singing and drinking and dancing into the night.

Details

Birth announcement: Three days after the birth of a [851] boy or girl, the father-in-law of the woman in childbed takes a little jug of liquor and some oil-baking and goes to the family [273] of his daughter-in-law. It is immediately apparent why he has come to visit, and he need only tell the day and the hour of birth and whether it is a boy or girl. After they have drunk the [593] liquor, the mother goes directly to her daughter in order to take care of what needs to be done. She stays there a few days and then often repeats her visit.

846 431 Conclusion of the confinement: Exactly 29 days after the birth, in other words, on the thirtieth day, the parents and nearest relatives of the woman in childbed appear at her husband's house. They bring clothing for the child [621] and [264] the woman (a long upper garment and shoes) and, further, four large loaves of bread, oil-cakes, and other baked goods. The

[621 cont.]
loaves of bread are round, about 30 to 40 centimeters in diameter, and about five centimeters thick. They have a large round hole in the center (1).

1. [Foreign text p. 622.] I learned nothing about the significance of the large round hole in the loaves of bread.

Other acquaintances and relatives also appear with gifts for the child, usually material for little dresses, blue for a boy, red for a girl.

Name-giving: On the morning of the same day the spear-soothsayer is invited. After he has drunk his morning tea, the master of the household gives the great incense offering in the yard, and the soothsayer divines whether he himself or the master of the family should give the child its name, and which name the spirit desires.

If the soothsayer gives the name, then bread, tea, and butter are brought on a tray. The mother takes the child in her arms and places herself in front of the soothsayer. The latter sets the spear aside, takes some butter from the tray with his finger, smears it on the child's forehead, and says, for example: "He shall be called mountain-spirit." This signifies that the child is consecrated to the mountain-spirit and will be called by its name (3). After that he takes bread and offers it to the

3. [Foreign text p. 622.] The Tujen like to give names that refer to a spirit, for example: guānbō-sdzia, that is, dedicated to the Guāmbo; ifulā sdzia, dedicated to the mountain-spirit; xaldan sērāṅ (Tib.) (5) [see Note 5 immediately following this note], golden palace; lasdze sērāṅ, pass-peak-palace; tuguān ula, mountain of the Tuguān. Girls' names are popularly given for special reasons, for example, tayin mdzuo, "full fifty," because

[621 cont.]

553
[592]
[792]

4. [Foreign text p. 622.] A lama can also perform the ceremony. This is rarely done, however. Usually the father or kin-group elder does it.

is never a woman or a relative from the family of the woman in childbed.

Following the name-giving or in the course of the day, [431] the mother with the child in her arms must kowtow to all the guests; for this she receives a small gift of money for the [527] child. -- Towards noon the family holds a general feast, for [273] men and women separately. On this occasion much barley [562] wine is drunk, and there is singing and dancing.

852 Reception of the shepherd: Towards evening, when the animals are expected back from the pasture, the father or the mother takes the infant in his arms and takes it out in front of the gate of the yard, where they meet the homecoming herd. [431] The shepherd must give the child some money, and in return the father gives him a loaf of bread which he must eat immediately. This custom is called "to welcome the shepherd"; [553] the Chinese say "to welcome the sheep" (2). -- The guests

[171]
[846]

2. [Foreign text p. 622.] The reception of the shepherd is also found among the Chinese, just as the termination of the confinement generally is almost the same among them. In the region of Hei-tsuei-tzu (Hsi-ch'uan) I learned from the missionary there, P. Frick, that the people place the child in the manger so that it may later own many herds and become a good horseman. This custom could not be confirmed for the Tujen.

[621 cont.]
852 take no further notice of this ceremony, but drink and dance
553 far into the night; then they gradually scatter. Only the closest relatives of the young mother stay until the next day.

[622]

Word List

192
846 To be in childbed: sara sōdzi = she sits out the month; tsuo yüeh (Chin.).

To terminate the confinement: sara durgeni = she terminates the month.

ch'u-yüeh (Chin.) = to step out of the month.

man-yüeh (Chin.) = to fulfill the month.

[852] Reception of the shepherd: asdzi dzēlie-; ying-yang (Chin.) = to welcome the sheep.

[Page 622 contains the notes given above as numbered footnotes.]

852
527

2. The First Birthday*

* See "Notes," pp. 623-625 [of the foreign text]. [In the translation these notes are given as numbered footnotes following the designations for them in the text.]

Report

[787] On the first birthday the father puts the child on the kang and
[302] places various things before it. From the object that the child
[778] grasps it can be seen what it will become in later life. After that its hair is cut and this is hung on the arrow of good fortune.